

# LATTER DAY SAINTS

## MESSENGER AND ADVOCATE.

Vol. I. No. 9.]

KIRTLAND, OHIO, JUNE, 1835.

[Whole No. 9.]

### Letter No. 8.

KIRTLAND, O., JUNE, 1835.

Dear Brother in the Lord:—Yours of February last, in the 6th number of the Messenger and Advocate, is before me, and, as the spirit directs, I shall proceed to answer. The most important item which presents itself first for consideration, is, that *God chooses the weak things of the world to confound the wisdom of the wise*. Such has been the case in all ages which have preceded us, and such is the case as regards the men who have been instruments in the rise and progress of the church of Christ of Latter Day Saints. The great prophets and seers, whose sepulchres were garnished by the Jewish sects, when they lacked pure religion, and whose names have been honored with lofty chapels, or churches, by the Gentile sects, when they lacked the "one thing needful," were considered in their day, by many of their own kin, and especially by the world as the off-scourings of the earth. The fact is, the carnal mind is opposed to holiness, and hates pure religion. The reason is, men have little faith and lack the spirit of God.

If the present generation had had faith when the plates were found, from which the book of Mormon was translated, every honest man would have searched the scriptures daily to see if the glorious news it contained, was so; and with a little faith and the spirit to guide to all truth, how many thousands would have rejoiced in the holy one of Israel, and obeyed its sacred requirements. With but little discernment, they might have discovered that Isaiah had his eyes on the last days, when he spoke of what should happen at a future period. For instance:

4. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5. Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away; yea, it shall be at an instant suddenly.

6. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7. And the multitude of all the nations that fight against Ariel, even till that fight against her and her munition, and that digress her, shall be as a dream of a night vision.

8. It shall even be as when a hungry man dreameth, and, behold, he eateth: but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh: but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.

9. Stay yourselves, and wonder: cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed.

12. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

It seems very evident that Isaiah saw the book delivered to him that was UNLEARNED, that the Lord might proceed to do a marvelous work among this people; and in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. By uniting the term *this people with that day*, we have an appearance so near the beginnings and times of the nineteenth century, that a person must be wilfully ignorant, or *priestly* blinded, not to see it. He that runs might read it. It is almost as plain as if the prophet had said: It shall come to pass, in the nineteenth century, before the second coming of Christ, that the people shall be in gross darkness: their seers and prophets shall be covered; to be sure, they shall draw near to me with their mouths, and honor me with their lips, but their hearts shall be far from me: they shall be proud and high minded, despising all revelation but the bible; and that too, unless it be spiritualized according to the wisdom of men. They will follow the precepts of men. The most of that generation will embrace any doctrine but that of "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Who can mistake the time when the

vision of all has become unto *this people* as the words of a book? No candid person, if he has nothing to judge from but the testimony of such as hate the truth, and will believe a lie that they may be condemned.

It is a happy circumstance for the saints, that God brings to pass all his works after the counsel of his own will. For, if it were otherwise, if the contending sectarians failed to drive men to worship with them, Tom Payne's Age of Reason, or Volney's Ruins might as well be considered the standard of religious worship as the bible.—No one, according to the present precepts of men, and their belief; could get faith enough to ask God for any thing, or receive any more revelations; and consequently the truth would fail; the godly man perish, and wickedness prevail tenfold worse than it did before the flood.

Such an unhallowed age and circumstances of men and things, being among the possible impossibilities, let us rejoice, that the work of God, though at first almost imperceptible, continues to roll on, conquering and to conquer, and will continue its progression, till every knee shall bow and every tongue confess that the truth is mighty and will prevail; yea, till the earth shall rest from the convulsions of wickedness, and again become the garden of Eden.

The Lord is not in a hurry, neither is he slack: His work goes on, and though his way is past finding out, while a time for repentance to man is granted, and any are spared from the consumption decreed, some will turn to the words of etereal life, for life and salvation, whether they are found in the old bible, book of Mormon, lost book of Jasher, or the book of Enoch, mentioned by Jude. Though men are afraid of the books of God, or afraid that God will suffer any more to be in the world, I expect that when the dead, small and great, stand before him, that the books will be opened; even the books of Jehovah, and men will be judged according to what is written in the books.

I am truly glad you have mentioned Michael, the prince, who, I understand, is our great father Adam. New light is occasionally bursting in to our minds, of the sacred scriptures, for which I am truly thankful. We shall by and

bye learn that we were with God in another world, before the foundation of the world, and had our agency: that we came into this world and have our agency, in order that we may prepare ourselves for a kingdom of glory; become archangels, even the sons of God where the man is neither without the woman, nor the woman without the man in the Lord: A consummation of glory, and happiness, and perfection so greatly to be wished, that I would not miss of it for the fame of ten worlds.

Notwithstanding your *nine* questions may be in the breasts of many saints; yet thousands of your readers may not understand them: therefore let me repeat them and give such answers as may be drawn from scripture.

Firstly, "Are the angels in glory the former prophets and servants of God?" Yes, or how could Elijah come before the great and terrible day of the Lord, to turn the hearts of the fathers to the children, &c. Peter, James and John saw Elias, along with Moses, in the mount.

Secondly, "Are they brethren of those who keep his commandments on earth?" Certainly: for, if Michael, Moses, Elias, and others through whom the commandments came, are joint heirs with Christ, they are brethren, and so also, will they be, who by keeping his commandments, *obtain the like precious faith*: The angel said to John—"for I am thy fellow servant, and of thy brethren the prophets, which keep the sayings of this book."

Thirdly, "Have brethren and fleshly kindred, in the kingdom of God, feelings of respect and condescension enough to speak to each other, though one may be in heaven and the other on earth?" Yes, for they are ministering spirits sent forth from God to minister to the heirs of salvation. Enoch and Elijah are fleshly kindred in heaven, and every time they or others have visited the earth to speak to their fellow servants, if it was no more than to warn Joseph in a dream to flee into Egypt with the young child Jesus, it shows they have condescension enough to speak to each other.

Fourthly, "If angels are ministering spirits sent forth to minister to those who shall be heirs of salvation, will they not minister to those heirs?" Most certainly: Every angel's visit from Abraham till the last, proves this ques-

tion, besides the Lord says he will send his angels with the great sound of a trumpet and they shall gather his elect together, from the four winds, from one end of heaven to the other.

Fifthly, "If they do will any one know it?" From the record of those that have come in times past, we should judge that the saints would know it, and Cornelius knew it before he was born into the kingdom.

Sixthly, "Will Michael, the archangel, the great prince, stand up in the last days for Israel?"

Seventhly, "Will he defend them from their enemies?"

Eighthly, "Will he lead them as they were once led?"

And, ninthly, "Will he be seen?"

I shall proceed to answer these four last together. Daniel says:—"And at that time shall Michael, stand up, the great prince, which standeth for thy people: and there shall be a time of trouble, such as never was since there was a nation, to that same time; and at that time shall thy people be delivered: and if they are delivered they will undoubtedly be defended from their enemies. If Joshua saw the captain of the Lord's hosts; or, if Nebuchadnezzar, in his astonishment, exclaimed, seeing with his own eyes in the day-time, "Lo, I see four men, [three only were cast into fire] loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God!" then in very deed shall the saints see father Adam, the ancient of days; even Michael the archangel, on the earth.

But lest I should go too far on this sublime subject, I must stop for the present, and leave many things in your letter not even hinted at.

I greatly rejoice at the light of the last days, and sincerely wish all men were fit and willing to receive it, that the glorious day might roll on when we might not only find sacred records by the ministering of angels, but might have the presence of Jesus again on earth; & be living witnesses of that day, when the knowledge of the Lord shall cover the earth as the water covers the sea; when all shall know him, from the least even to the greatest; and all the redeemed multitude speak a pure language, according to the promise. Such a glorious prospect of holiness is worth living for, or worth dying for, and I

beseech the saints to strive to continue to walk in the way and obtain their crown.

As ever.

W. W. PHELPS.

To O. COWDERY, Esq.

P. S. I am apprised of the fact that you have resigned the editorial chair. I hope you will, however, continue your history of the rise and progress of the church. This, because you are as well, and perhaps I may say, better acquainted with the circumstances and facts relative to the subject, than almost any other member, that I am acquainted with. Again, it will be important in order to assist Elder Whitmer in keeping the Messenger and Advocate in its present interesting channel, as a messenger of truth, and advocate of the fulness of the gospel of Jesus Christ.

### Gospel No. VIII.

[CONTINUED FROM PAGE 120.]

From reflection, we have been forced into the conclusion that the gospel was as well known among the ancients as among any other people, not even the ante-deluvians or the people before the flood excepted. We are satisfied, that wherever the fruits of the gospel are or were found, there the gospel was also; for nothing else could produce the effects of the gospel, but the gospel itself, or else the gospel was unnecessary; for men could have enjoyed all the blessings which it confers, without its existence. And if any thing besides the gospel could produce the same effects of the gospel, then it was vain, and worse than vain, for the Savior to say concerning it, "That he that believed it not, should be damned;" for they could have been saved, if it were admitted, that something else could produce the same effect of the gospel. For instance if men could have the spirit of prophecy, and prophecy without obeying the gospel, then it was in vain for the Savior to say, "That he that believeth not shall be damned;" for who does not know that a prophet could be saved. But the truth is, all the prophets from righteous Abel down until the present time had obeyed the gospel, and had their communion with God by virtue of their obedience to it.

We have evidence, I think, extant in the scriptures, which is not easily set aside, though cavilers may cavil at



is, that Abraham had a perfect knowledge of the gospel. We want it distinctly understood, that when we speak of the gospel, we mean the whole system, with all its ordinances and laws as proclaimed on "the day of pentecost;" for we know nothing of the gospel distinct from baptism for the remission of sins, and the gift of the Holy Spirit by the laying on of the hands of those who are called and ordained unto this power. Take these things away and where is the gospel? We answer no where—there is no such thing. For distinct from those things, there is no salvation; if there is salvation without baptism for the remission of sins, and the gift of the Holy Spirit, by the laying on of the hands, we know nothing of it; for God our heavenly father does not work at random; but by the strictest rule, even one established by himself for the rule of his conduct in relation to his creature man, before the world was; by that rule he has worked, and will work, until time is no more.

In a former part of this treatise, we examined the ground on which our opinion was founded that Abraham had a knowledge of the gospel. We shall now notice some things said in the scriptures about Moses.

The Savior, in the 5th chap. of John's gospel and 46th verse, says to the Jews, "Had ye believed Moses, ye would have believed me, for he wrote of me." And in the 11th chapter of the epistle to the Hebrews and 26th v., "Paul says that Moses esteemed the reproaches of Christ greater riches than the treasures of Egypt." From both of these quotations we learn this fact that Moses had a knowledge of Christ, to some extent at least; and we think if examined a little, it will be found that his knowledge was pretty extensive; probably as much so as any other man; for says the Savior, he wrote of me. We think that it is not probable that Moses wrote of Christ without understanding what he wrote; neither is it likely that he began to write on a subject which he did not understand most perfectly, particularly when we consider who Moses was, that he had both seen and conversed with God, and received revelations from him, and was in a situation to have both correct and extensive knowledge of all things which he desired to know: it appears also that in consequence of the knowledge

which he had of Christ he had to suffer reproach; for he esteemed the reproaches of Christ, greater riches than the treasures of Egypt; but why the reproaches of Christ? Because he had knowledge of him and wrote of him, and for this knowledge, or for writing it, he had to suffer reproach. This is sufficient to shew to any person who is willing to be instructed, that Moses must have understood the nature of Christ's office, as Savior of the world, or why suffer reproach for his sake?—Every man of any understanding must know, that nothing could have caused Moses to have suffered reproach for Christ's sake, unless he had knowledge of him: and all the knowledge that any being can have of Christ, is, as Savior of the world, and if Moses suffered reproach for Christ's sake, he must have done so because he proclaimed him as Savior of the world, & must have known as did Abraham, that it was in Christ that all the families of the earth should be blessed, for if he did not know this, he did not know any thing about him; for it was in consequence of this, that he was known to the world. Had it not been for this the name of Christ would not have been known in the world. And if Moses knew any thing of Christ, he could have known nothing of him but what was known of him as the Savior of the world. So that from all the light we can get on this subject, Moses must have had the same knowledge which Abraham had; indeed there was no other knowledge to be had of Christ, but this; take this away and the knowledge of Christ ceases; and so far as the knowledge of Christ extended, so far did the knowledge of the gospel extend; and so far as the knowledge of the gospel extended, so far did or does the knowledge of Christ extend; for they go together and neither of them is found alone. But what settles this question, in the mind of every candid person forever is, that the fruits which are peculiar to the gospel are found no where but in obedience to it, were found with Moses.—He had the spirit of prophecy and of revelation, he also had visions, and the power of miracles attended him; all these are fruits of the gospel, and found among those who are baptized for the remission of sins, and who receive the gift of the Holy Spirit by the laying on of hands. If any should ob-



ject, and say that the scriptures never mention the baptism of Moses, we reply, neither do they mention his writing of Christ, they only say he did write of him; and we have no doubt if these writings were once obtained, we will in them find the account of his baptism; for every circumstance in relation to him tends to establish this fact on the mind, that he openly acknowledged Christ, and this can only be done by being baptized in his name for the remission of sins, and by receiving the Holy Spirit by the laying on of hands in his name; and having thus openly acknowledged him, he had to suffer reproach for his name; for it would be very singular indeed if Moses had to suffer the reproaches of Christ, when he had never acknowledged him; and let me repeat it again, that no person did, or ever will acknowledge Christ only those who do it by being immersed in water for the remission of sins; this is the way and the only way by which any person ever has or ever will acknowledge Christ. They may acknowledge men, or some other beings in doing other things, but they can acknowledge Christ in no other way; and that for the best of all reasons; because there is no other way of acknowledging him; for do all other things that any human creature could do, and leave this undone, and Christ would not be acknowledged. Seeing then, that Moses suffered the reproaches of Christ, it follows of necessity that he must have been baptized for the remission of sins in his name, or he could not have been reproached for his sake.

### Faith of the Church.

That part of the work of the Holy Spirit in the salvation of men, which consists in giving them visions, forms one of the most important parts (of the Spirit's work) in the salvation of men, and it is one that was always performed by the Spirit, as far as we have any account of the people of God in his revelations. There is no society of which we have an account in the revelations of God, that he acknowledged as his own, except they had visions among them, and that as long as they continued to walk according to the directions of the Holy Spirit: indeed it was essential to their character as saints; it would be a marvelous thing to find a body of saints on earth and yet there would be

no visions among them; we will venture to assert that such a thing was never seen since the world began. We readily admit that a corrupt religion can exist, and false prophecies exist, and sectarian dogmas abound; men-made worshipers increase, and the world abound in a religion that the Lord was not the author of, and yet no visions be among them; but wherever the truth of heaven abounds, there will visions abound also; for it is a part of heaven's scheme to save men, and without it, we are not authorized to say there is salvation; for all the people who were saved of whom we have an account, were of the number who saw visions; and such was the importance which the sacred writers attached to the seeing of visions, that Solomon says, in Proverbs, chap. 29: ver. 18, that where no vision is, the people perish. But in direct opposition to this, the people of this generation say, that where no vision is, there truth reigns and prevails; and where vision is there error and delusion abounds; but whether we should believe God or man, judge ye.

It requires but a limited acquaintance with the Bible to see that, the highest degree of knowledge which was among the former day saints was by reason of their seeing visions. It was by visions by which they were made acquainted with the deep things of God, and visions was a part of the work of that spirit which searched all things—"yea," as says Paul, "the deep things of God," 1st Corinthians, 2d chapter, 10th verse. No person can reflect on the great privileges which the saints enjoyed in receiving visions without being filled with desire: there was no end to the knowledge which they acquired; there was no bounds to their discoveries; they reached far into futurity and comprehended the things of both God and man for many generations; they looked to the things within the veil, and saw the things of God, of angels, and of men in the unseen world. It was visions which gave them the greatest confidence in their religion, and which enabled them to endure as seeing him who is invisible. They knew their religion to be true; for, through visions they had seen with their eyes, heard with their ears, and understood with their hearts. In their visions they conversed with angels the spirits of just men made perfect; were made acquaint-

ed with the glories of the eternal world, and obtained the most perfect knowledge of future things. By reason of this they became exceedingly bold and testified of the things of God without fear; seeing, hearing, and handling of the word of life, and became swift witnesses against the generation in which they lived; for no man can be a witness for God until he can bear testimony of what he has seen and heard; no man can bear witness of what another has seen and heard; but of what he has seen and heard himself. So that all the witnesses that God has ever had on earth were those who had obtained visions; for without them, they could not be witnesses for God. Nor did the ancients ever pretend to be witnesses of any thing but of what they saw and heard themselves. When God went to raise up witnesses for himself, he did so by giving them visions.

There is something in relation to the revelation of Jesus Christ when understood, which sets this subject in a very forcible point of light, and establishes beyond a doubt the necessity of visions; indeed one of the great objects to be obtained by raising up a church would be lost, and the Lord could not have a great object in view in so doing. The apostle Paul said concerning the apostles, "that they were a savor of life unto life or of death unto death," 2d Corinthians, 2: 16.—The reason of this is, because they (the apostles) were God's witnesses unto all men, and as such they were a savor of life unto life or of death unto death; for those who received their testimony concerning Jesus and obeyed their teachings would be saved, but all others would not be saved; and the reason that they were a savor of life unto life or of death unto death, was because they had the testimony of Jesus; and no people ever had or ever will have, the testimony of Jesus, but those who receive visions. For unless they actually have visions, they cannot see the Lord; and if they cannot see him they cannot bear testimony of him. For, a man to be a witness for either God or man, he must have something to which he can testify; and no man can testify to what another sees and hears; but to what he sees and hears himself. In order, therefore, for a man to be a witness for Jesus Christ, or for God the Father, he must have more testimony

than any man or, all the men of the world combined could give; he must have it for himself from God, that he can say like Paul, the things which I declare unto you I have not of man, neither received I them of man, but by the revelation of Jesus Christ. On this principle, and on this only, can a man be a witness for Jesus Christ.

When the Savior began to raise up a church, it was to get witnesses for himself: those who could testify of him, and declare that he lived. Such was the case with the former day saints as far as our account of them extends, and we are told by their historian Luke, that they gave forth their testimony with great power, and they declared that they had seen Jesus after he arose from the dead, and Paul among the rest said, that last of all he appeared unto me, as one born out of due time. They went from place to place, and from land to land declaring as they went that, that same Jesus who was crucified on Calvary by the Jews; God had raised from the dead; had exalted at his own right hand and made Prince and Saviour; and even in the very article of death they would bear the same testimony as did Stephen, who said at the time the Jews stoned him to death: "I see the heavens opened and the son of man sitting at the right hand of power."

These men bore this witness, because they had the testimony of Jesus, and were by virtue of their obedience to him made acquainted with the truth and actually knew the truth, as Jesus had said those should, who would continue in his doctrine, and the truth had made them free. See John's gospel, 8: 31, 32.

The object in raising up these witnesses was, that through their testimony, the world might be judged. Hence it was that they were a savor of life unto life or of death unto death to all men, because they were to be witnesses either for or against all men, and this is the reason that it was necessary that they should have visions; for without visions they could not see any of the things of the eternal world, and could not have any thing to testify of; but receiving heavenly visions they beheld the things of heaven, and beheld and understood the things of eternity, and went forth and testified of what they saw and heard; and by this means God would judge the world. When they

had this great witness of the things of God & would not believe it; they were to be damned, because they had the testimony of living witnesses that the things of which they testified were realities; for these men had both seen and heard them for themselves, and hence it was that those who would believe on Jesus through their word would be saved; and those who would not would be damned.

Take visions away therefore, from the scheme of heaven, and God must cease to judge the world, because he would have no witnesses, and he could not condemn a people for not believing when they had not testimony in which they were justified in believing; but when they had as strong testimony as they had to prove other things which they believed and then would not believe, they stood justly condemned, and there is no candid being in the world but would condemn them, for their inconsistency; because they required greater evidence to believe one thing than they would require to believe another.

And thus by reason of visions the world will be judged, and by them condemned; for it is visions which makes a man a witness for God, and without them he cannot be a witness; for there is not any thing of which he could testify; but having visions he can testify of what he both sees and hears, and thereby condemn those who will not believe.

#### EXTRACT OF A LETTER, DATED

PARIS, MAY 16, 1835.

Br. O. Cowdery,

DEAR SIR:—We sit down to inform you of the prospects for the advancement of the kingdom of Christ in this southern country, which are flattering. We have baptized 29 since we wrote you last, making the several branches that we have planted in this vicinity, 64. But do not understand, that we are gliding smoothly along without any persecution: this promise of the Savior is abundantly verified. Scourgings, imprisonment and death are threatened; but none of these things move us. It is as near from Tennessee to the Paradise of God, as from any other place. And while we are receiving persecution, the Savior is giving us more than a hundred fold, brethren and sisters, houses and lands, and the assurance of eternal life in the world to come.

May God make us instrumental in his hands of rending the shackles of *priestcraft* and *superstition* from many—to this end give us the assurance of your prayers.

Yours in Christ.

WARREN PARISH,  
WILFORD WOODRUFF.

Messenger and Advocate.

KIRTLAND, OHIO, JUNE, 1835.

#### TO THE PATRONS OF THE LATTER DAY SAINTS' MESSENGER AND ADVOCATE.

On assuming the editorship of this paper, its patrons, no doubt, will expect me to give them an outline of the course I intend to pursue while conducting its columns in future.

The labors of this station, to those acquainted with them, are known to be many and complicated; the responsibility resting upon an individual who steps forward in our religious country, at this day, and assumes to teach others the gospel of the Lord Jesus, and point the path to holiness, is fraught with so many reflections of importance, that one would scarce venture forward without faltering, were it not for the fact, that good may be done, the field being wide, the harvest great and the laborers few. Not that all men are pursuing the right way, and are walking before God according to his holy commandments, do I say religious world—far from this. Were I sensible that all religions were one religion, and that one the true, it would be foreign from my heart to think that my feeble exertions could benefit mankind: for if it were thus, my labors would be uncalled for. But while we discover so many, one is led to enquire which is right? Has the Lord ordained so many ways for the salvation of his people? Does this, almost numberless train of professions, comport with the scriptures? Does it show one Lord and one faith? And amid so many professed gospels, where is the one



which is correct, and where is that order of things which the Lord approves and acknowledges his? If *all* are not *one*, and if these, or a part are incorrect, to convince men of the *correct* one, needs labor—and that mine may bear the strict scrutiny of my Master, in the great day approaching, I shall endeavor to have it correspond with the strictest principles of virtue and holiness.

Yet, another reflection, that one is destined to labor for some thousands, and suit matter for all, would be a sufficient excuse to urge on my own part, to my friend and brother,—who has conducted this paper since its commencement with so much talent and ability, for him to select another person, were it not that every man is to be rewarded for his diligence and perseverance in attempting to do good, by one who knows the thoughts and intents of the hearts of all.

In this introduction, then, I take the occasion to say, that I shall not labor to please men, any farther than a relation of sacred principles will be satisfactory. The applause of this world may be courted by whom it may, and enjoyed, (if enjoyment it can be called) by whoever possesses it, but with me it will be regarded as worthless as the idle wind or the vainly attempted allurements of fabled vision. So with the frowns and scoffs of men—their worthlessness alike shall be considered as a parallel of the beating waves against the rocks in the distant ocean, and the rushing tornado in the trackless wilderness—one may foam its anger in perpetual solitude, and the other discharge its fury and its wrath without injury—they lose their force and spend their violence in fruitless attempts to harm in vain.

There is a way of salvation,—a path to heaven—a crown for the pure in heart, and principles teaching men how

to escape the evil and enjoy the good. One way, and only one has the Lord pointed out for men to pursue in order to obtain eternal life, and it shall be my duty to set forth such facts as are calculated to inform the mind on those principles. That they are plainly written, will not be doubted by those who have made themselves acquainted with *all* the revelations extant, notwithstanding a majority of the professing inhabitants of our country, doubt there being any other than the one given to the Jews, and a few churches among the Gentiles, by a part of the apostles.

The last item is one that has been, and still is a matter of much controversy. Such as profess to be in the right way and enjoy the true light, are disturbed, while those who fear for the safety and profits of their craft, are trembling lest the world will be dissuaded from following them.

No man, possessing his common faculties of understanding, unconnected with, or influenced by sectarian prejudice, will hesitate to say that something is wrong; and how is the evil to be remedied? Men act for themselves; choose for themselves, and if saved are saved for themselves, and not for another—they cannot be driven into salvation, as compulsion would at once destroy their agency; and if that is taken away, why was it ever spoken "Who-soever will may take of the water of life freely?" Correct reasoning, plain facts, and undeniable assertions, on the plan of redemption, when presented to the mind, will, if any thing, call up that serious enquiry which is requisite in all. How often do we see men of first moral characters, bountiful to the poor, and filled with compassion toward the afflicted, enquiring for the "old paths" wherein Israel used to walk, standing with deep anxiety and concern for their souls, and say, "If I could but see the consistent order of which the

revelations of the Lord teach, how gladly would I embrace it." How frequently do we also hear those whose names are registered with a church, say they are dissatisfied? and only continue because they have been made to believe it important that they should belong to some church?

The great point at issue, is, whether the Lord ever promised to bring back an order, in the last days, like the one in former times, and set free those who are in bondage to the systems and crafts of men; and from this another would necessarily arise, whether the situation of the world in this day requires it? And if so, has it been ushered in? These cannot be considered any other than items of deep moment to the human family, and worthy the careful investigation of all. If our opinion is based upon the rock, it is worth believing, and if it is a fable, it is unworthy the notice of the intelligent and the concern of the ~~sans~~ <sup>sans</sup>; but till these facts are settled, it may be well to investigate.

The principles of my predecessor have been faithfully written and ably defended; and it is only necessary to add, that the patrons of this paper will find mine to correspond with his.

The former correspondents of the Messenger and Advocate, are respectfully solicited to continue to write for its columns; and the elders abroad and travelling brethren, earnestly desired to give us accounts of their prosperity and travels.

With its former, and increasing correspondents, it is hoped that this paper will continue to be worthy of patronage; and as it continues to circulate and receive accounts of the increase and spread of truth, to be interesting to every family wherever it may appear.

The elders and brethren generally are requested to obtain and forward

subscribers, who will be entitled to their numbers gratis according to the conditions on the last page.

One reflection more, and only one—If, in the performance of the duties which now devolve upon me, I so discharge them as to meet the approbation of the pure in heart, and still maintain the present respectability of this paper, and above all to have my work correspond with the principles of holiness, that at the great day of the Lord Jesus, I may but receive the reward of the just and the approbation of the same, that a crown of righteousness may be placed upon my head, I shall be satisfied and give the praise and glory to the exalted name of the Most High.

JOHN WHITMER.

#### TO THE SAINTS SCATTERED ABROAD.

*Dear Brethren:*—It is a duty which every saint ought to render to his brethren freely—to always love them, and ever succor them. To be justified before God we must love one another: we must overcome evil; we must visit the fatherless and the widow in their affliction, and we must keep ourselves unspotted from the world: for such virtues flow from the great fountain of pure religion. Strengthening our faith by adding every good quality that adorns the children of the blessed Jesus, we can pray in the season of prayer; we can love our neighbor as ourselves, & be faithful in tribulation, knowing that the reward of such is greater in the kingdom of heaven. What a consolation! What a joy! Let me live the life of the righteous, and let my reward be like his!

According to the order of the kingdom begun in the last days, to prepare men for the rest of the Lord, the elders in Zion, or in her immediate regions, have no authority or right, to meddle with her spiritual affairs, to regulate her concerns, or hold councils for the expulsion of members, in her unorganized condition. The high council has been expressly organized to administer in all her spiritual affairs; and the bishop and his council, are set over her

temporal matters: so that the elders' acts are null and void. Now the Lord wants the tares and wheat to grow together: for Zion must be redeemed with judgments, and her converts with righteousness.

Every elder that can, after providing for his family (if he has any) and paying his debts, must go forth and clear his skirts from the blood of this generation. While they are in that region instead of trying members for transgressions, or offences, let every one labor to prepare himself for the vineyard, sparing a little time to comfort the mourners; to bind up the broken-hearted; to reclaim the backslider; to bring back the wanderer; to re-invite into the kingdom such as have been cut off, by encouraging them to lay to while the day lasts, and work righteousness, and, with one heart and one mind, prepare to help redeem Zion, that goodly land of promise, where the willing and the obedient shall be blessed. Souls are as precious in the sight of God, as they ever were; and the elders were never called to drive any down to hell, but to persuade and invite all men every where to repent, that they may become the heirs of salvation. It is the acceptable year of the Lord: liberate the captives that they may sing hosanna.

The priests, too, should not be idle: their duties are plain, and unless they do them diligently, they cannot expect to be approved. Righteousness must be the aim of the saints in all things, and when the covenants are published, they will learn that great things must be expected from them. Do good and work righteousness with an eye single to the glory of God, and you shall reap your reward when the Lord recompenses every one according to his work.

The teachers and deacons are the standing ministers of the church, and in the absence of other officers, great things, and a holy walk, are required of them. They must strengthen the members' faith; persuade such as are out of the way to repent, and turn to God and live; meekly persuade and urge every one to forgive one another all their trespasses, offences and sins, that they may work out their own salvation with fear and trembling. Brethren, bear and forbear one with another, for so the Lord does with us; Pray for your enemies in the church, and curs

not your foes; without for vengeance is mine, saith the Lord, and I will repay.

To every ordained member and to all we say, be merciful and you shall find mercy. Seek to help save souls, not to destroy them: for verily you know, that "there is more joy in heaven, over one sinner that repents, than there is over ninety and nine just persons that need no repentance." Strive not about the mysteries of the kingdom; cast not your pearls before swine, give not the bread of the children to dogs, lest you and the children should suffer, and you thereby offend your righteous Judge.

Your brethren, who leave their families, with whom they have enjoyed an earthly measure of peace and joy, to carry glad tidings round the world, expect great things of you, while you are privileged to enjoy the blessings of the saints' society. They pray our heavenly Father, that you may be very prayerful, very humble, and very charitable, working diligently, spiritually and temporally for the redemption of Zion, that the pure in heart may return with songs of everlasting joy to build up her waste places, and meet the Lord when he comes in his glory. Brethren, in the name of Jesus; we entreat you to live worthy of the blessings that shall follow, after much tribulation, to satiate the souls of them that hold out faithful to the end.

#### BISHOP PARTRIDGE.

Many of the saints are acquainted with this individual, and none, I presume, will hesitate to say, that the longer the acquaintance the more desirable the society. If this world produces a plain man, it is bishop Partridge. I do not mean particular plainness of dress, though he is truly an ensample of prudence and economy in all his temporal avocations,—but of speech, precept, example and doctrine. Neither do I suppose that a commendation from my pen will have the effect to alter one hair "from black to white;" but from the knowledge of the persecution and personal abuse which has been heaped upon him, I am prepared to say, that if a man was ever persecuted for righteousness' sake, without casting an anxious look back to the applause of the world and the flattery of the great, it is bishop Partridge.



I perfectly remember the 20th of July, 1833, when the Jackson county mob demolished the office of the Star, and vented their vile *mania* still further by dragging this worthy citizen from his residence, and the peaceful enjoyment of his family, and exposed him almost naked upon the public square, and defiled his body with *tar and feathers*.

No American citizen, can read the account of that shameful violation of the laws, without blushing for the depravity of the human heart. But what stuns the ear still more, is that this persecution did not end here. Lawless marauders always fear justice and tremble at the approach of retribution—and to avoid either, this banditti, like a gang of infernals, prosecuted their purpose until TWELVE HUNDRED individuals were deprived of their homes in the inclement season of winter!

The question immediately arises, where are they now? Some in one county and some in another—literally scattered to the four winds! but the greatest body have made their escape among a more hospitable community—a community who love the *name* and essence of liberty, and are willing that all should enjoy it.

It should be borne in mind, that these inhabitants could not carry their land with them, and being driven from their hard reared and hard earned crops, were driven to extremes to procure food and raiment. But a relation of this occurrence would transcend my limits for the present. It may be asked, where are those people now, and what are their circumstances? The answer is at hand—they are still deprived of their homes, needy and destitute.

Bishop Partridge, in company with Elder Isaac Morley, who is known to many saints, is now on his way to the east. It is to be hoped that the benevolent and philanthropic will open their hearts and donate liberally for the benefit of those who have been so inhumanly dispossessed of their homes.—Surely, I know not of more responsible men than these two, into whose hands relief may be placed. May those who have abundance, remember the important declaration of the Lord, "inasmuch as you have done it unto the least of these, you have done it unto me."

C.

Freedom, Cateaugus Co. N. Y.  
MAY 18, 1835.

ELDER O. COWDERY:—

In perusing the journal of my travels and preaching during the past winter and present spring, I noticed some conversation which passed between myself and L. H. Jameson, a Campbellite preacher. Some of the particulars of which; I will communicate to you in this letter, and if you consider it worthy of a place in the Advocate, you may publish it. It is well known to some, if not many, that the Campbellites profess to be the reformers of modern times; the restorers of the ancient order of things, and the Harbingers of the Millenium. It is also well known that their advocates are very forward in protesting against the improprieties of all the sects of the present day, (which they can do with all propriety;) they are very anxious to meet them in public debate; very famous for their controversies, and sometimes quite expert in their arguments, and come off shouting victory; but no sooner do they come in contact with the elders of the church of the Latter Day Saints, than they set up a most prodigious cry of *Delusion! false Prophet! Imposture!* and almost every other evil epithet which they can invent—and if perchance they are requested to take the scriptures and from them bring forward some testimony and show to the people wherein consists the great delusion and thus satisfy the minds of the public, they will immediately fly off in a tangent, and refer the people to some bundle of falsehoods or nonsense, published in some newspaper, or pamphlet, or Millenium Harbinger—endeavoring thereby to make the people think it must be a delusion!—But as it happens, many of the inhabitants of our country are of more noble principles, and men of too good sense to believe a system to be true or false, upon no other testimony than mere assertion, or a slanderous report.

I now proceed to give you a short relation of the conversation which I had with Mr. Jameson in a public congregation, in the village of Commingsville, six miles from the city of Cincinnati, and four from the village of Carthage, Ohio, on the 1st of March, 1835.

After delivering three discourses to the people in Commingsville, upon the subject of the doctrine believed by the

church of the Latter Day Saints, I was requested to have some conversation with Mr. Jameson, who was expected to preach that evening in the village. I was informed that he was a very talented man, almost if not quite equal to Mr. Walter Scott, the Editor of the Evangelist: I answered that I was willing to converse with any reasonable man upon the subject of religion. I also understood that he was generally open and free to investigate the same with any of the sects. Therefore, I attended his meeting with a determination, if necessary, to converse with him at the close of the same. After the dismissal of the meeting most part of the congregation tarried, and I was requested by some one to speak for myself; I replied before the congregation, that I was willing to meet him, or Mr. Scott, or any other man of character and respectability, in the village of Carthage, or any other place in that vicinity, and investigate, publicly, the subject of Spiritual Gifts; and I would pledge myself to prove from the scriptures that miracles, gifts of healing, prophecies, revelations, and all the spiritual gifts which were in the church, in the days of the Savior and Apostles, were necessary for the church of Christ now; and that there never was nor never would be a true church on the earth, in a state of mortality without them.—Mr. Jameson said that he would find a man to meet me; and as I had some appointments in Cincinnati, he agreed to inform me by letter, more concerning the meeting and the day on which we should meet, &c. The congregation then broke up and returned to their homes;—while on their way some said one thing, and some another: some said that he would get Mr. Scott, or Dr. Wright to meet me; others said that he would meet me himself, while others said they believed he would back out, &c. Two or three days after this, I called at the post-office in Cincinnati, and took out a letter which reads as follows:

*Carthage, Ohio, March 2, 1835.*

MR. PRATT:—When the Apostles bore testimony to the resurrection of Jesus Christ, God confirmed their testimony by miracles; your impudent story lacks this confirmation. Indeed you have nothing new to tell us, unless it be the lately engendered falsehoods of Joseph Smith—and it would be as far

impossible for God to confirm them as it would be for him to lie.—Do you know what a miracle is? I am bold to say you do not, nor would I believe that a person guilty of such wilful slander of the religion that I profess, does know what a miracle is, even if he were to seem to perform one. You may come to Carthage, or you may go to Missouri, or where you please, I have nothing to do with Joseph Smith, the Imposter who palmed this imposition on you;—I have nothing to do with you who are imposed upon—I would not believe the book of Mormon, though you should apparently perform a miracle, which I am firmly persuaded you, nor any other man living, can do.

L. H. JAMESON.

I must confess that I was somewhat surprised on reading this letter, that Mr. Jameson, after saying publicly that he would find a man who would investigate the aforementioned subject with me, should then creep out so dishonorably, without producing in his letter, so much as *one reason* for so doing—but filling it up with the cry of *imposition* and *Imposter*, &c. But this is nothing very marvellous, for doubtless he learned the cry from Mr. Campbell's Millennial Harbinger, which is famous for crying false prophet.

I remain your brother in testimony of the word of God.

ORSON PRATT.

To O. COWDERY, Esq.

It is said, that "*knowledge is power*," and from the facts which are constantly filling up the measure of our country's disgrace as well as glory, we believe the saying: And we believe that a nation is fast hastening to ruin where no preference is made to vice or virtue. The Americans have had the honor abroad of being a brave, noble people; a generous, victorious company; an industrious, intelligent community; a humane Spartan band; and a free governed Republic, but we are sorry to say that scenes have transpired, in several places, during the last two years, which, if they have not shaded the light of liberty, have greatly *dimmed* the rays which had begun to warm the hearts of the oppressed, in a thousand countries.

Let us hope for better things in future; let us not dishonor the fame of

our departed sires, at whose high blazing flame of patriotism, our tapers have been lighted. Let us not stain the fertile soil of America with human gore to blush at our sins, after we have gone down to the grave, because a Paul escaped by faith to God, or a Rogers ascended thro' fire to heaven!

We have been led to, these remarks upon reading in the New York Courier and Enquirer, some seasonable and well aimed reflections against "bigotry and fanaticism." The closing paragraph has so much truth in it, that other nations, if they read, may exclaim with us like David: *They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.*

The paragraph alluded to reads:—

"When we revert to Anti-Masonry; to Mormonism; to the detestable doctrines of the Abolitionists; to the conduct of the people of Charlestown and Lowell, and to the Cayenne pepper reformers, we blush for our country.—Let us no longer indulge ourselves in anathematizing the old lady of Babylon for her persecutions; let us be silent about the Spanish Inquisition, and the Auto de Fe; let us sit with closed lips when we hear of poor John Rogers and his ten small children; and above all, let us exhibit a little more modesty, in proclaiming, that this is the only country on earth where all mankind may worship as they please. Assumptions of superiority are somewhat offensive even when well founded, but when contradicted by facts, become utterly ridiculous and contemptible." P.

#### EXTRACT OF A LETTER, DATED

Columbiana Co. May 24, 1835.

DEAR BROTHERS—I take this opportunity of writing to you, to inform you where I am, and what I am pursuing.

I left Kirtland on the 3d of May, and came to Georgetown, Columbiana County, before I commenced to proclaim the glad news of the everlasting gospel. I endeavored to have a congregation convene to preach to, but could not get one in this place. I was sent by a landlord to a Methodist Preacher, who, he said, managed the preaching in that place. I desired of him to let me preach. He replied, he would not, at the same time making many objections—such as deceivers, false prophets, &c. However, he chal-

lenged me for a debate: and finding that I could not get any other way to preach to the people of that place—I thought proper to accept the challenge—feeling confident that after the debate I would get an invitation.

We met on the 11th inst. and held the debate upon the principles of religion. After the debate was over, I was invited to preach, and made an appointment the same evening—and compared the Methodist Episcopal discipline with the sacred scriptures. Since then I have been informed, that all the citizens of that place decided in my favor, with the exception of two individuals.

From this place I pursued my journey; came to Hanover, and preached several times. Here I found two that I had baptized last spring, who were strong in the faith. From thence I journeyed and came to Manervy, proclaimed on Sabbath on the Sandy plains and was opposed by some of the Campbellites, and was challenged for another debate, which I again accepted: which debate lasted one day. We had our Moderators chosen. The decision was in favor of the Latter Day Saints. A few days after, I preached again in the same place; and after I was through, a Campbellite preacher stood up to oppose my sentiments. After he was through, another of his brother preachers arose and declared, that if there could be no better arguments raised against Mormonism, it would sweep the land. And spoke in favor of many points relative to the fair principles of Mr. Evans' arguments.

I then came to a three days' meeting in Hanover, held by the Campbellites, and on Sabbath the 23d inst. desired the privilege of making a reply to Campbellism, but was refused by the leaders. Notwithstanding this, some of the people requested me to go to the woods (a short distance from this place) which I accepted, and about two-thirds of the assembly followed. After the discourse was ended, I gave an invitation for baptism, and one came forward—and many were affected, and the Spirit of the Lord fell upon the people, and some were convinced. We have a great range of country to preach in, and large congregations attend our meetings.

DAVID EVANS.

To O. Conderly, Esq.



*Extract of a Letter, dated, Clinton Co. (Ill.) May 15, 1835.*

DEAR BROTHER—I again resume my pen to inform you of my mission, and the prospects of the great cause of God in this region. Since elder G. M. Hinkel and myself wrote last, we have baptized twenty-six, making in all one hundred and thirteen since we first came into this part of the country.

At a conference held here on the 25th of April, there were eight branches of the church represented, numbering one hundred and fifty-seven firm in the faith of the everlasting gospel. All the travelling elders from Missouri, left here soon after conference. Elders A. Lyman, E. Higbee, L. Higbee, and E. H. Groves, left here the 28th of April, and G. M. Hinkle and G. Bykes, the 4th of May.

I have just visited the church that elder S. Carter built up, and found them rejoicing in the bonds of the new covenants: Four have been added since he left there. The prospect for the work to increase, is brightening. I have just received information from Green county, with a request to go there and preach;—also a request to preach in the vicinity of Troy—both of which I shall comply with. There are calls on the right hand and left, and I intend to labor with my might, for truly the Lord has crowned our labors in this section with success, and has preserved our health. Elder A. Gifford and W. Harris have just arrived, and are laboring, but will leave soon. I send you three new subscribers.

Your brother in Christ.

HARVEY GREEN.

TO OLIVER COWDERY, ESQ.

Elder J. Blakeslee, of Ellisburgh, N. Y., writes under date of May 18, as follows:

"The work of our great Redeemer is progressing in this place and in the regions round about. The number of disciples in the church at Sackett's Harbor is fifteen. The cause is gaining friends in this part of the land."

We greatly rejoice to hear from the Elders abroad, wherever they have been permitted in divine Providence to journey, and proclaim glad tidings of great joy; that so many are willing to hear and receive the truth, and obey it, notwithstanding the adversary of all

righteousness is spreading his influence to retard the progress of the cause of God, and to prejudice the hearts of the children of men, that they investigate it not, lest they should embrace it, and enjoy the smiles of their Benefactor: For it is evident, according to divine writ, that he seeks to make men miserable; that he desires to overthrow the designs of Deity, and make men believe that he has the kingdoms of this world at his disposal, and can give them to whom he pleases, on condition that they worship him: But we discover that his propositions to the Savior were rejected, and he reproved him with sharpness. Why not we, when the same things are presented to us, who are rational and intelligent beings, follow the example of the meek and lowly Jesus; especially those who have put on Christ, and profess to walk in the ordinances of the gospel; and more especially those who are set apart to promulgate the truth? Shall we have our hands defiled with the mammon of unrighteousness, and our hearts and tongues with unhallowed principles and doctrines, such as are not contained in the scriptures, and declare things that we ourselves know not, and set them forth for truths? Some who have not come to a knowledge of the true principles of the Latter Day Saints, as believed by the leaders and held forth in the revelations of God, think it their privilege to unfold the prophecies and mysteries of the kingdom, when in fact they are unacquainted with the first principles of the gospel, and in consequence of these things the church is often made to suffer the calumniating influence of Satan, to our grief and mortification.

But when the honest in heart are made acquainted with the truth, they will embrace it; and in these things we do rejoice, for truth will stand and will prevail until the knowledge of the Lord shall cover the earth—and when this period arrives surely wickedness must cease and righteousness abound, and joy and gladness fill the hearts of those who dwell on the earth.

#### NEW PORTAGE CONFERENCE.

This meeting of the elders and brethren was a joyous one—the number of elders I do not recollect, but there were some eighteen or twenty, representing several little branches of the church.

The brethren from a distance were in good spirits, and manifested an unshaken confidence in the gospel which they had embraced. The church at New Portage numbers one hundred and more, many, or the most of whom, were present at the meeting on the Sabbath. The history of this church has previously been given, and it is not necessary to go into a lengthy detail on that subject here, but it is sufficient to say, that the glorious work of our Lord has been carried on by his own merciful hand, until its influence has served to allay the blind and evil prejudice of many, who have heretofore believed it to be a phantom and a folly.

On Saturday the 6th, the elders assembled in conference, in a large and convenient room, furnished by elder A. Palmer, the presiding elder of that church. Elder O. COWDERY was unanimously called to preside, and elder W. A. COWDERY, from Freedom, N. Y. chosen Secretary. After a solemn concert of prayer by all present, the chair called for the business before the conference. Several matters of difficulty were presented by elder Palmer, and discussed. The conference continued its sitting until twelve at night, when a motion was made to adjourn, which was carried.

At an early hour on Sunday the congregation commenced assembling, and by the usual hour for the commencement of public service, the house was filled to overflowing. Though the room was very commodious yet many were unable to obtain seats; and it was said, that there were as many who could not hear as there were who could. It was thought that the congregation numbered from six hundred to one thousand persons, and from close observation, I am inclined to think that this was not exaggeration.

The meeting was an interesting one, and those present listened with marked attention to the dispensation of the word of life. The brethren regretted that they had not made preparations in some grove, when they saw the great anxiety of some hundreds who could not be convened; had this been the case, undoubtedly more apparent good would have been the result of the interview.

After an able and fervent address to the throne of grace, elder O. Cowdery delivered an interesting discourse upon

the plan and order of heaven in the salvation of the human family, followed by elders P. H. Young, Z. Coltrin, & A. J. Squiers; after which Elder Palmer gave an invitation to those who desired, to be baptized, when three came forward and were buried in the liquid grave. This was an interesting season, and many of the by-standers were, apparently, touched with a sense of the importance of that moment when an individual steps forward, in the presence of this world and the heavenly hosts, and covenants to follow the Lamb of God who takes away his sins.

Elder John Whitmer took the lead in the services of the afternoon, and gave a short relation of the facts connected with the translation of the book of Mormon. On reflecting how many foolish reports are in circulation on this subject, and how many there are who are vain enough to believe them, I could not but wish that such were present, while Elder Whitmer was delivering his address. A thousand things may be conjectured, but when a man declares openly, candidly, and seriously, of what he has seen, hefted and handled with his own hands, and that in the presence of a God who sees and knows the secrets of the heart, no man possessed of common reason and common sense, can doubt, or will be so vain as to dispute. Such is the fact that a record of that description does exist, for it has been seen, and such is the fact, that the Lord himself bears witness of it, for thousands testify of the same—there is neither lack of human or divine testimony: Then who so blind as not to see? And who so deaf as not to hear?

Elder Whitmer was followed by several elders, and the meeting closed with a few remarks from elder O. Cowdery upon the further truth of the book of Mormon. The meeting was continued till quite late, after which one more came forward and was baptized.

After evening the elders were called together again in conference, and finished the business before them. This was a solemn time, and the hearts of the servants of the Lord were filled with a joy and consolation, to which those who are unacquainted with the influence of the Holy Spirit, are strangers.

Thus closed one of the most interesting conferences and meetings I have